We insist., then, that no religious scheme be constructed which docs not take into account these five classes of phenomena. Let us contemplate—the more frequently the better—those works of God which reflect, as the placid lake, the serenity of heaven ori their bosom; but let us not forget to look also at those angry waves and troubled depths which seem to say that heaven is offended.

Each of the five classes of phenomena lias a class of phenomena to which it stands in seeming opposition. Let us review them in order.

1. On the one hand, there are around and within us abundant facts to prove that God delights in the happiness of his creatures. The darkest fears, the deepest jealousies of the human breast cannot bring any man to believe that God is a malignant being. When a disordered mind and an irritated temper would tempt him to draw such a conclusion, lie is driven back instantly by objects and feelings which stand up in defence of God. But strangely conflicting with these more pleasing objects, there is the existence of suffering, especially of mental sulfcring, often intense and long-enduring. With the views which modern research enables us to entertain of the omnipotence of God, we cannot resort to the old Platonic idea of evil proceeding from the restriction or limitation of the Divine power. But if there bo design in every part of the works of God, there must be design in the infliction of pain also. If there be a property iu the Divine character which leads God to delight **in** the happiness of his creatures, there must also be a property—call it what you please, and explain it as you may—which leads him, in certain circumstances, to inflict pain. We may suppose that there are two separate attributes having their root in the Divine character; or we may suppose them to be two branches of the same attribute ; we may suppose them to be what are called the

benevolence and justice of a God essentially good both iu his benevolence and justice; or we may suppose them but two modifications of the one attribute of goodness;—but analyze them an we may, and dispute as we may about our explanations, and as to whether these explanations differ iu words or ideas, the conclusion rests on indisputable facts, that if (Jod in led by his nature to propagate happinew* throughout a boundless universe*, he is also led in certain portions of it, to ordain suffering. Behold in the storm and iu the sunshine, in health and *m* disease, in wide-spread